

THE CHRISTIAN CENTURY

LIBRARY OF
THE
THEOLOGICAL
SEMINARY,
*
NEW YORK.

Vol. XXXIV

August 9, 1917

Number 32

Christ All and In All

By Joseph Fort Newton

CHICAGO

AUG 10 1917

THE PSYCHOLOGY OF RELIGION

By GEORGE ALBERT COE

Professor of Religious Education, Union Theological Seminary, Author of
"The Religion of a Mature Mind," "The Spiritual Life," etc.

For the Minister's Library
For the Theological Seminary Student
For College and Seminary Classes
For the Psychologist and Educator
For Young People's and Adult Bible Classes

Of nineteen chapters, the first four are devoted to aspects of psychological study and investigation. The remaining fifteen present the author's keen analysis of religion in its individual and social processes. The most authoritative and interesting book in this fascinating field of study that has yet appeared.

\$1.50, postage extra (weight 1 lb. 10 oz.)

THE CHRISTIAN CENTURY PRESS

700 East 40th Street, CHICAGO

Subscription Price—Two dollars and a half a year, payable strictly in advance. To ministers, two dollars when paid in advance. Canadian subscriptions, 50 cents additional for postage. Foreign, \$1.00 additional.

Discontinuance—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

Change of address—In ordering change of address give the old as well as the new.

THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST
IN THE INTEREST OF THE KINGDOM OF GOD

Expirations—The date on the wrapper shows the month and year in which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

Remittances—Should be sent by draft or money order, payable to The Disciples Publication Society. If local check is sent, add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 23, 1902, at the Postoffice, Chicago, Illinois, under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

DISCIPLES PUBLICATION SOCIETY, 700 EAST 40th STREET, CHICAGO.

Dear Friends:—I believe in the spirit and purposes of The Christian Century and wish to be numbered among those who are supporting your work in a substantial way by their gifts.

Enclosed please find

\$.....

Name.....

Address.....

A Great Year Ahead

Our original instructions to the printer called for an increase of 10 per cent in the *Bethany Graded Literature* for the quarter beginning October 1. Two weeks ago we revised the instructions by adding 20 per cent more. Our confidence now indicates that we will have to add yet another 10 per cent if not 20 per cent in order to meet the increase in orders now coming in from the Sunday Schools. In five years every quarter has shown a positive increase over the previous quarter in the volume of our patronage.

Disciples Publication Society

700 EAST 40th STREET, CHICAGO

What is Home Missions?

It is the common sense of the church seizing the opportunity of the continent.

It is the patriotism of religion, the religion of patriotism.

It is the father's provision for a child's eternal welfare.

It is the gifts of a million souls uplifted like vapor from well watered fields to descend like showers upon the places that are athirst for the Word.

It is the united effort of the strong to bear the crushing burdens of the weak.



It is the strategy of the hosts of righteousness for overcoming the powers of evil.

It is the parable of the sower translated into present day deeds.

It is the seed-bed of the gospel in God's most favored land, whose transplanting will redeem the nations.

It is the remembrance of the saints that they were once pilgrims and strangers and should show kindness to those who are so today.

It is the miracle of the five loaves and two fishes repeated on a thousand hillsides.

It is a winter of discontent turned into glorious summer by the Sun of Righteousness.

It is the fifteenth chapter of Luke, with a hundred cities for the swept floor, a thousand country-sides for the lost sheep, and a million souls perishing as prodigals.

That Home Missions may, in fact, be all of this and more, the Men and Millions Movement must be brought to speedy and complete success.

MEN AND MILLIONS MOVEMENT

222 W. Fourth Street

CINCINNATI, OHIO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

AUGUST 9, 1917

Number 32

Mobilizing Our Spiritual Resources

THE CHURCH ALONE CAN OVERCOME THE ENEMIES OF OUR COUNTRY.

Even though we are in the midst of a great struggle, the most colossal in the history of the United States, we do not need to apologize for war as a method of settling international disputes. Our President is a Christian man and he sought in every way to induce those against whom we are now at war to listen to the counsels of reason and conscience. The government of Germany refused to do this and by its outrageous acts against non-combatants put itself beyond the operation of any reasonable patience and forbearance.

We know the horrors of war and we shall know still more. No war has ever called forth such deeds of heroism as those which are now performed on land and in the air and on the sea. The lists of dead, the cripples, the invalids will soon reinforce our sense of horror at a belated method of settling international problems.

While we live in this era of blood and iron the church and the Christian conscience must do the best it can. We can either weaken our own nation or weaken the enemy nation. We can find little time to consider the first alternative. It is clear to nearly every Christian in this country that we would prefer that the mild and democratic rule of an American president be extended over us rather than that German Junkers should take their toll from our weakness and inefficiency. We want our nation to come to victory and this is only possible by mobilizing our spiritual resources.

Our chief enemies are those at home. America will never subdue the brutal will of the German Junkers unless we first find a way of dealing with those domestic enemies who rob us of our spiritual efficiency.

★ ★

Our nation needs a spiritual balance wheel. Early in the war we were so optimistic as to believe that the Germans would be frightened at the declaration of war by the United States into an early peace. The Germans answered us by calling out more of their reserves. Now that we are hearing daily of reverses on the Russian line we are in danger of going to the other extreme of sentiment and falling into an unwarranted pessimism. As the war goes on its weary way, the latter hazard will more often be present than the former. The church can stabilize the sentiment of the people, preaching caution in times of exultation and creating the spirit of faith and good cheer in times of national depression. It is our function to build up a faith that God makes the wrath of men to praise him, and that no enemy of progress and civilization may ever hope for a permanent victory.

The fundamental attitude of loyalty, on which family and church and state live, is a religious product, and it finds the church its chief source of supply. Before

the war our stock of loyalties had run very low. We had been living vain and foolish lives, and were occupied much of the time with unspiritual pursuits. We need now a patriotism which shall be deeper than flag-raising and shouting, a patriotism which shall call forth sacrifice and consecration. One of our great spiritual enemies is an individualistic attitude toward present emergencies. The salvation of our country depends upon our arousing a great passion of loyalty throughout the nation.

Another source of weakness to a country in a time of war is dishonesty. The stories of graft in the conduct of Russian military affairs before the downfall of the autocracy may not all be well founded, but some of them doubtless are. German agents are said to have purchased generals and other military leaders. There is the hazard of graft and other abuses in the purchase of military supplies. The church is the best equipped of all our institutions to create a stalwart sense of honesty which will scourge out such abominable perversions of power. It is a source of pride to us that our administration has so clean a record to date. Our government, however, must depend upon the moral and spiritual leaders of the country for help.

★ ★

It is the church which is best able to formulate the ideal significance of the issues of this war. There are people who are saying that this is a commercial war. Some see in it a struggle of dynasties. There are a few unconvinced people who, without being doctrinaire pacifists, hold that "this is not America's war." We have the business of showing our citizenship that it is not possible in this emergency to surrender to a pagan force. If we should be conquered by Germany, it would not be by the Germany of the universities and of Oberammergau and of the great cathedrals. We should be conquered by a Germany which stands today as the chief menace to the spiritually minded Teutons and to all the rest of the world. A carping cynicism in America is one of our great enemies and the church must set up in its place a conception of the progress of religious idealism even through such a terrible means as this war.

We can imagine that we hear the voice of the objector saying: "You are preaching another holy war." Odious as a holy war may seem to our minds, there is one thing worse, and that is an unholy war. We are now in war and there seems no way to get out, other than by victory. It is better for the church even in war to continue to witness for the mind of Christ. Some would tell us that the mind of Christ demands our laying down our arms at the feet of a pagan force. We have not so understood our Great Leader. It seems to us that the religious spirit leads us to combine true patriotism and true religion in an effort to conquer the spiritual enemies of the race.

EDITORIAL

"LIBERTY TO DIFFER BUT NOT TO DIVIDE"

ALEXANDER CAMPBELL proposed a great slogan when he suggested to his friends the motto: "Liberty to differ but not to divide." A difference of opinion is one thing, but a severance of fellowship is another. It is inevitable that we should think things differently, for we all approach reality from experiences that are so radically different.

"Bob" Burdette, the popular lecturer, used to tell the story of the blind men seeing the elephant. One of them seized his tail and declared that an elephant was like a rope. Another felt of his trunk and declared that an elephant was like a tree. Still another felt over his broad side and declared that an elephant was like a wall. They were all correct, but each of these blind men saw the truth only partially.

Every student of philosophy knows Plato's classic illustration of the man sitting bound in the cave with his back to the light and seeing on the wall before him the shadows of men and animals passing before the door of his cave. With this illustration the great philosopher sought to show the limitations of human knowledge.

Breaking fellowship over opinion, therefore, is a great folly. When we understand better the quest for divine truth, we shall see that it is only from the man that differs with us that we may learn much. In order to discuss at all we must have some agreements, but the disagreements bring the shock and challenge compelling more thorough investigation of religious reality.

APPROACHES AND NOT REPROACHES

A POPULAR EVANGELIST once entered a new town to present the Disciple plea for the first time. When doubt was expressed whether he would be able to secure an audience he laid down as his program, "I will abuse the sects until they hear me." Fortunately, he failed in that town. A church born of such preaching would have misrepresented the great plea of the Disciples of Christ.

The attitude of Alexander Campbell was much wiser. He spent much of the year of 1837, in the pages of the *Millennial Harbinger*, in taming down the nascent sectarianism of his followers and throughout all his life he was pursued by the danger of a dogmatic exclusiveness in his movement. His great word for dealing with his divided brethren of the Protestant sects was, "Approaches and not reproaches." This spirit is the one needed, today and all the time, for solving the problem of reuniting Christ's divided followers.

Reproaches are, of course, possible. A critical examination of any religious system will always reveal weaknesses. A Methodist or a Presbyterian or a Disciple, when he is not on guard to defend the honor of his people, will speak frankly of the error and weakness to be found in his system. He will not allow others to do this work of criticism for him.

Approaches are always made in the spirit of sincere appreciation of the people we would cultivate. We can find good everywhere. A godly old woman of kindly soul was once reproved by a friend in these words "I believe you would find something good to say about everybody. You would speak good of the devil." Where-

upon this old saint replied, "If we were all as *industrious* as the devil, we would be better off."

Our religious neighbors have been blessed at the hands of God. Each has a truth to tell and a work to do. When we appreciate both their testimony and their service we shall serve best the Christ who prayed that all his disciples might be one.

SPIRITUALIZING RURAL LIFE

MANY of the prophets came from the open country or the small village and we are accustomed to believe that this environment is more favorable to reflection and the walk with God than is life in the city. Elijah and Amos and Jeremiah bear testimony to the opportunities of a free life spent close to nature. John the Baptist and Jesus found solace again and again in the vast solitudes of the big world apart from men. But Isaiah was a city man and Paul, the most successful missionary of the early church, was "a citizen of no mean city."

It is clear on a little reflection that rural life has no magic in it which automatically transforms a man into a saint or a mystic. A "pagan" was originally a man of the country. A study of the peasantry of Europe will indicate how brutish life may become when it fights rude nature and has no motive save those of food and sex and shelter. Great changes are now coming to pass in this country. Old American families have in many cases made their money and moved to town. Behind the former hired man is now a renter struggling with limited capital to get on.

Under such conditions new improvements for rural life come slowly. In up-to-date communities the mail delivery, the telephone, the rural delivery, the consolidated school and the unionized and socialized church make life wonderfully worth while. Such improvements depend upon a stable population.

Often the rural community waits upon leadership. We must teach the people who move away from the soil that they cannot be absolved entirely from former duties. The new preacher who goes into the community must be trained to recognize its needs. In this way the leadership which is necessary to bring rural life to its best will be at work. The men and women who labor in the great biological laboratory of the farm, surrounded by the daily miracles of life, may be led to an attitude of reverence and devotion to God.

MORE TRAINED LEADERS

THE time has come for the young people who are considering going away to college to make up their minds. They will be weighing the chances of life for the educated and the uneducated. Just now there is an anti-intellectualistic wave of sentiment going over the country and it may be that some will be deluded into thinking that it will not matter so much whether they go to the higher schools or not.

These young people should be made to know just what opportunities for leadership there are in the world for those who are not trained in the best way. In the latest issue of "Who's Who in America," there are sketches of 9,643 of the more prominent people of the

country. Of this number 6,711 have had a college education or its equivalent; 965 of the remainder attended college for a time; 889 graduated from the academies or normal schools; 239 stopped with a high school training; 808 attended only the common schools, while thirty-one were self-educated. It is easily seen from these figures that the leadership of America is in the hands of trained people.

The Financial Red-Book of the United States shows that the opportunities of becoming rich are three hundred times greater for college-bred men than for those without education.

The country needs now, and will need after the war, a vastly increased force of trained leaders. Only by increasing the student bodies in our colleges and universities will it be possible for the country to call to its service the people that will be needed.

Our own Disciple colleges have been losing considerable numbers of young men and women for war service. These should be replaced by thousands of bright young people from the high schools. There is now one automobile for every twenty-seven people in the United States. Will it be possible for anyone to say that there is not the money with which to educate the young people who wish to be educated?

THE CHURCH AND THE MILITARY CAMP

BUSINESS is already sensitive to the advantages of having a big military camp near the cities. It is this consideration, perhaps, which has led to a vigorous protest in the north against sending all our soldiers south to spend their money in southern cities.

The church must not be less interested than business in the presence of thousands of men in the military training camps. These men are of the age least often seen in our churches. Many of them are nominal members; they lack that vital interest in religious work and worship which is needful for their own spiritual development and for the salvation of the world. They are at once a challenge and an opportunity.

The churches ought to be interested in seeing that the moral environment of these men is what it should be. The authorities in Washington have a well-defined program of protecting the men morally, but in this good work they will need the support of the moral elements in society.

The Y. M. C. A., with commendable enterprise, is arranging to supplement the work of the army chaplains. While the chaplains who are being selected under the new law are a superior lot, there is always more to be done than one man can take care of. Many of these chaplains are not members of evangelical churches. The Y. M. C. A. will want to furnish special speakers and special music. In this work the evangelical churches should lend a hand with a hearty good will. Churches should be especially ready to lend their choirs for service in the military camps.

It is possible that the young soldiers will return to their homes more religious than when they left. If they do this will be a notable victory for the religious forces of this generation.

ON THE FIRING LINE IN THE GHETTO

IT would be hard to find anywhere in the world keener social antagonisms than those in the ghetto in Chicago. Here a colony of fifty thousand Jews are

surrounded by various nationalities, mostly Slavic. The Russians hate the Jews cordially, but must live near the Russian Jews, for these alone conduct stores and banks in which the Russian language is used.

Not only are the racial antagonisms of the strongest sort, but social antagonisms as well. Here are to be found some of the most conservative people in the world defending conservative religion and a conservative social order. By their side are to be found the exponents of the various revolutionary economic and religious faiths. The socialist is here, both the evolutionary socialist and the "direct action" advocate, the member of the I. W. W. Anarchists of the simon-pure Russian brand pour out their doctrines on the street in competition with missionaries of the evangelical faith. These future Americans, who are now in the making, take their doctrines seriously and some of them read more good books in a year than we do.

It is in such an environment that Basil S. Keusseff works. He preaches in the street to working people and gathers children for the telling of Bible stories. It is difficult to imagine a method that would not arouse a certain measure of resentment in such a neighborhood. Recently a member of the I. W. W. gave Mr. Keusseff a stinging blow on the head while he was preaching, but the meeting was not broken up.

The ghetto in free America ceases to be a place where people are walled in. Jews live apart for their own convenience. We must not be indifferent to this melting pot, where doctrines and opinions are given the closest scrutiny by a proletariat which one day may produce some leaders of thought.

A SIGNIFICANT SUMMER ASSEMBLY

BETHANY ASSEMBLY, which is now in session at Bethany Park, is a national institution for the Disciples of Christ. The program brings men from various parts of the country and the board of directors of the institution is being rapidly extended beyond the state lines of Indiana.

Catholicity seems to be the note in the program this summer. Men of widely variant views are appearing upon the same platform, not to speak platitudes on which all good men agree, but to bear testimony concerning their fundamental convictions. This kind of program will not promote unanimity but it will send hundreds of Disciples home to think things through for themselves during the coming year. This is the end of all true education.

There is a breadth of intellectual outlook in the program which is being offered. Religious education is properly given a good share of the time. The Social Service Commission has generously donated a liberal share of effort on the part of its members for the purpose of expounding the social ideals of the church. The religious note will be sounded by some of the great preachers among us. Thus the spiritual ration at Bethany will have the balance which is necessary to health.

Such an assembly, which is so close to the people, and which cannot possibly have any hint of legislative function, ought to be a great safety valve for our people. In our newspapers relatively few of our men talk, and in our national conventions there is a nervous avoidance of anything that would look like a divisive issue. In a summer assembly, where we may see the thinker smile when he scores a point, we may have a

different point of view presented without bitterness. Bethany this year is rendering a real service to the Disciples of Christ.

THE CHURCH AND THE FAMILY

THAT religion is the greatest bulwark of the family is an acknowledged fact with close observers of community problems. Judge John Rooney, of the Court of Domestic Relations in Chicago, said recently that three out of every four of the cases of domestic trouble coming before him are the result of the neglect of either husband or wife, or both, to attend any church service. He says: "I do not care what church a man or woman attends, but I do think that any man or woman could spare one hour each week to pay reverence to the Omnipotent. Every day I have parents before me, neither of whom attend church. How can they expect to have any influence on their children's moral training if they themselves do not set the example of attending church services?"

It is possible for family life to degenerate into a mere biological relationship of a very low order. There are human families which lack the constancies of some of the lower animals. H. G. Wells in his story "In the Days of the Comet" suggests that the time is coming when sex jealousies and low thinking about family life will be replaced by nobler attitudes in which purity and broad-mindedness will together work the redemption of married people. We do not suggest that he has seen the highest vision of the love upon which the home is to rest, but it is certain that the family can live only by the inspiration of high religious principle.

In the family circle, there must be found the Golden Rule, the practice of patience and sympathy and the love that thinketh no evil. It is in the church that the finer spiritual principles are kept alive which furnish the family with its vision and power. A part of the apolo-

getic of the church in any community should be its influence upon the family.

GIVING UP OUR BOYS

VERY soon we shall see train-loads of our boys riding through the country to the training camps, where they will take up their active duties looking toward preparation for service in France. It will be a pathetic sight to see the young men, the flower of the land, going forward to an uncertain fate.

In the homes there will be weeping mothers and proud mothers and fearful mothers. There will be sullen and resentful fathers, and also men who give up their sons with a proud devotion to a great cause. Never in our nation's history has there been such giving as we witness now. Why do not these same parents more willingly devote their sons and daughters to the causes that mean the uplift of the world?

When a boy wishes to become a minister or a girl a missionary, there must usually be encountered the steady and resourceful opposition of the family group. Various influences are brought to bear to discourage the young people in what seems to be a futile and foolish idealism. We have thought this opposition due to the small financial rewards to be found in the service of religion. But the pay of a soldier is also ridiculously small. Is it possible that religion has seemed a poorer cause in the eyes of fathers and mothers than the cause of patriotism?

When the war is over we shall have need of the heroism of our young people and the consecrated giving of their parents. The world is to be made over. In the constructive work following the coming of peace there will be the same clamorous need of men. We trust that in these war times we shall have learned something of the beauty of giving our sons and daughters for the community good and for the service of God.

Angelic Service

[In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen; but doing the work there are, not mortals in old dresses, but beautiful white winged angels. * * * It is the angel aim and standard in an act that consecrates it.]

No angel is so high
But serveth clowns and kings,
And doeth lowly things.
He in this serviceable love can see
The symbol of a heavenly mystery—
So labor grows white wings.

No angel bravely drest
In larkspur colored gown
But he will kneel him down
And sweep with careful art the meanest floor,
Singing the while he sweeps and toiling more
Because he wears a crown.

Set water on to boil,
An angel helps thee straight,
Kneeling beside the grate
With pursed mouth he bloweth up the flame,
Chiding the tardy kettle that for shame
It makes an angel wait.

Make thou conserves, the while
Two little cherubs stand
Tiptoe at either hand;
And one would help thee stir, and one would skim
The golden juice that foams about the brim,
So serveth thy command.

Lady, thou art a queen,
Thy kitchen an estate,
Within its wall be great,
Rule prudently. With faces kind and bland,
Crowned heads and folded wings, for thy command
And service angels wait.

—W. M. Letts in the London Month.

Just Issued from the Christian Century Press

PROGRESS

**A New Book That Marks
the Dawn of a New Day!**

"PROGRESS" is the title of a brave and brilliant volume prepared by

THE CAMPBELL INSTITUTE

in commemoration of the completion of twenty years of Institute history. Twenty of the leading Disciple writers participate in a treatment of the various aspects of progress in religious thought and practice during the past generation. The chapters bear directly upon the problems of the Disciples of Christ, but these problems are treated not from any provincial or sectarian point of view, but in the light of that modern learning common to all Christian scholarship. The volume is an admirable interpretation of both

CATHOLICITY AND LOYALTY

Without doubt, it will make a profound impression upon all thoughtful Disciples and will succeed as no book in recent times has succeeded in conveying to the general Christian world the ideals and spirit of the Disciples.

IT IS INTENSELY INTERESTING

Send for it today. Price, \$1.50.

The Christian Century Press, 700 E. 40th St., Chicago

Christ All and In All

By Joseph Fort Newton

WHAT kind of a nation would this be if every man in it were such a man as Lincoln, true of heart, clear of mind, living with malice toward none and charity for all, seeking the sanctity and safety of the republic? Social slavery and industrial brutality would cease to exist. Laws would be wise and just and merciful, giving to each his right and leaving every one free to stretch his arms and his soul. No woman would be made desolate, no little child forlorn, by grasping greed or grinding cruelty.

It would indeed be the nation it was meant to be, conceived in liberty and dedicated to the ideal that all men are created equal, entitled to equal justice and opportunity for life and happiness.

LINCOLN'S LIFE A PROPHECY

Because this mighty and tender spirit took form in Lincoln, his life was a revelation of the genius and purpose of the republic, its reason for being, and its prophecy for times to come. Nor will its mission be fulfilled till all men under its flag are such men as he, if not in genius, at least in spirit and ideal.

Just so, looking out over the far horizons of time, St. Paul saw all the groaning aeons of nature, all the groping ages of history, moving toward one point of light, one "far off Divine event." Through all the dim dreams of centuries, he saw the soul of man pointing, like the needle of a compass, to the Life of Christ as the Divine ideal, which is at once the reason for the universe and the revelation of its purpose.

THE VISION OF ARISTOTLE

Like Aristotle, he saw that nature is a realm of ends, and that "it is the Perfect Man, in whom the thought of God is clear, who is the measure of all things." Hence his vision of Christ as the crown, the climax, the consummation of all things, the whole finding focus in a single luminous life; as we may find infinity in a grain of sand and eternity in an hour.

Much else there may be in the majestic infinitudes of God which can have no likeness in man, however exalted; but of that we can never know, since we have in us no key to it. But the quality of God, as distinguished from His quantity; His spirit, His purpose, His pity, and most of all, His character, without which His power is mere force

"Christ is all and in all."—Col. 3:13.

—these are revealed in the Life of Jesus!

THE LIGHT OF LIFE

Christ, then, is all that we really know of God, as He is all that we need for nobility of life and hope in death; and if we lay it to heart that the Divine Ideal, as St. Paul held, is that all shall at last be like Him, life lights up like an aurora. For this nature exists; for this suns rise and set, and flowers grow, and seas drift and sing—that man may realize the divine dream revealed in Christ! Such is the ultimate purpose of God and the immortal hope of humanity, but it could never come true in any life, much less in all, unless the second part of the text were as true as the first.

What the theologians have taught of the uniqueness and supremacy of Christ is true, profoundly and gloriously true. 'Tis well that we sing it, and rest in it, rejoicing in the measureless promise of it. Only, to the vision of Athanasius and Augustine we must add the insight of Channing and Emerson. Christ is all, but He is also in all—his image and superscription upon every human soul, something in the very nature of man which will not let him rest till the ideal in which he was created is realized. It must be so, else Christ were not truly all:

"Held our eyes no sunny sheen,
How could God's own light be seen?
Dwelt no power Divine within us,
How could God's divineness win us?"

PAUL A DEMOCRAT

St. Paul was a fundamental democrat. He held that if we dig deep enough into the nature of man, down below race, rank, sex and social condition, below the debris of sin and the sediments of sensuality, we find that the foundation element of humanity is the image of Christ in the soul. Dim it may be, blurred by evil, and overlaid by many a foul and slimy thing, but it is there as the deepest reality. Hence his saying that the profoundest fact about humanity is not that it is Jew or Gentile, bond or free, male or female, but that Christ is all and in all.

For St. Paul, a Jew, this truth was the sovereign mystery, hidden from the foundation of the world, and at last made manifest in Christ. Hitherto he had thought the He-

brews the only people for whom God had any purpose, and when he saw that purpose, as it unfolded, extending to all races and clans, it filled him with inextinguishable wonder. Yet he followed the truth as it is in Jesus, even against all his old prejudices, and against the narrow teachers of his day who tried to limit the Gospel, in many keys and tones making plea for a universal Christ as the savior of a universal humanity.

THE PROCESSION OF LIFE

All humanity! Who is not smitten dumb by a vision of all who live now, all who have ever lived, all who are yet to live in the unknown future! One generation goes and another generation comes, myriad following myriad until we grow faint and dizzy at thought of a host no man can number. Still they pour upon the earth, pass across it, and vanish—as if they had stepped off the edge of the earth into an abyss.

Some walk lightly and gladly along the old-worn way; others trudge slowly and sadly, stooping under heavy burdens of care. For all life is brief, and for all it seems to end in the grave. Whence do they come, and why? Whither do they go? What is their fate? What is the meaning of it all? Has it a meaning? Or did the Great Spirit when He took clay and made man, play with it?

Only as we see that endless procession in the light of the Gospel of Christ, do we find a clue. If all were created by God for sonship to Himself, and each for an inheritance in His eternal life, then there is light and hope. Such was the vision which filled the heart of St. Paul with joy, sending him to the ends of the earth with its good news!

ALL LIFE LINKED WITH THE INFINITE

Wonderful it is, towering above the vague Cosmic Mysticism of our day like a Gothic cathedral above a doll-house. But how can the Infinite dwell in the finite? Ask, rather, how it can be otherwise, since if we live at all it is God who lives in us, even as we live in him? Every soul is like a tiny inlet of the sea. Looking landward, it is finite. Looking seaward, it is linked with the Infinite. Time was when men drew two circles; one was God, the other Man, and they did not touch. If Christ was placed in one, He could not be in the other.

Today we are beginning to see that those two circles not only touch, but

overlap. That is why, when we read the story of Jesus, we are touched to wistfulness, as if it were a history of the life we have dreamed. No romance, no tale of old heroism stirs us like that biography of Love, that memoir of Mercy, and as we read ere long we are praying softly.

"And ah for a man to rise in me,
That the man I am may cease to be."

Evermore He haunts us, hovers over us, because there is in each of us a hidden, unformed, possible Christ, an image of Him to reveal which is the destiny of all.

"THE LIFE OF GOD IN THE SOUL OF MAN"

Three centuries ago there was born in Aberdeen, Scotland, a lad named Henry Scrougall, the son of a Bishop, who entered the University at fifteen and was made Professor of Philosophy at the age of twenty. He died in 1678, when twenty-eight years old, leaving only a tiny book entitled, "The Life of God in the Soul of Man." For years I looked for that little book, but was never able to find it until I visited the British museum, where I saw the first edition and also an American reprint of 1868.

The last edition contained a letter, not found in the first, in which he lamented that among so many pretenders to religion, so few understand what it means. Some place it, he said, in the understanding, in orthodox notions and opinions—he might have said liberal notions as well—and all

the account they can give of their religion is that they belong to this or the other sect into which Christendom is unhappily divided. Others place it in outward rites and duties. If they live peaceably with their neighbors, keep a temperate diet, observe the returns of worship, and occasionally extend their hands to the relief of the poor, they think they have sufficiently acquitted themselves. Others, again, put all religion in the affections, in rapturous heats and ecstatic devotion; and all they aim at, is to pray with passion, and think of heaven with pleasure, and to be affected with those kind and melting expressions wherewith they court their Savior. But he had a deeper insight.

"True religion is the union of the soul with God, a real participation of the divine nature, the very image of God drawn upon the soul; or, in the Apostle's phrase, it is Christ formed within us. Briefly I know not how the nature of religion can be more fully expressed than by calling it a Divine Life—the life of God in the soul of man."

SEEKING THINGS ABOVE

Because this is so, because in each of us there is a dim image of Him whom we follow, no one need be long unaware of what is required of him. Linking the highest truth with the humblest duties, the Apostle urges us to put off the things that obscure or mar the Christ-ideal within us, and to seek the things that are above, forbearing one another, forgiving one another; and above all to "put on charity

which is the bond of completeness."

There remains the great prophetic hope. If Christ is indeed all and in all; if His image is impressed upon every soul, however marred it may be, then let us not fear to follow where this faith points. If this be so, sometime, somewhere, somehow, by the love of God which hath in it the secret of unknown redemptions, that ideal will be realized.

GOD'S DREAM WILL COME TRUE

Ages of imperfection lie behind, and other ages may lie ahead, but the dream of God will come true at last. He who purposed through Christ to reconcile the race unto Himself, will not fail, cannot fail. If God be God his dream will not end in defeat. The infinite is His realm, eternity His work-day, and stronger is His love than earth or hell. Tennyson touched the deep springs of this forward-looking faith when he wrote:

"The wish that of the living whole
No life may fail beyond the grave,
Derives it not from what we have,
The likest God within the soul?"

Even so, Christ in us is the basis of our faith for today, not less than of our hope for "tomorrow, tomorrow, and tomorrow." Finally, after aeons of effort, by the wise strategy of the love that will not let us go, humanity will be brought, not blindly, not by force impelled, but freely, gladly, surely to the ideal of Him who created it in love and holiness; and God will be all and in all.

Shall We Shoot the Old Minister?

W. J. C. in the Detroit News

A FEW years ago a noted author raised the question, "Shall We Shoot the Old Minister?" What caused him to make so startling an inquiry was the tendency—which has not been changed—to demand young men for the pulpits of the churches, when it must have been obvious to all thoughtful persons that old saints were best equipped to deal with the great questions of life and destiny to which religion so profoundly applies itself.

THE "DEAD LINE"

The "dead line" in the ministry, beyond which a man's "usefulness" had "ended," was back of the question. But back yet farther is a still more questionable attitude, that of the church as a "going concern," as an institution that must show results that can be embodied in statistics and of course this attitude is able to dispense

with saints and is bound to exalt the "good mixer," the "organizer," the "social leader" and other types which, however useful, are less than the saintly and teaching race who made the pulpit what it is. Ministers must begin young, of course; but until they have lived close to the realities of life for many years they are not ripened teachers.

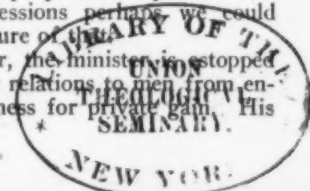
Anyway, it is pretty well settled that whether the old minister shall be shot or not, he shall not be carried along in the pulpit. And then what? That is the question which is now challenging the earnest consideration of two great branches of the church, the Episcopal and Methodist Episcopal, and which is being reflected in the activities of the two dioceses of which Detroit is the center. Grant that the old minister ought to retire, what then? Unlike the worldly man who has something to retire *on* but may

have nothing to retire *to*, the old minister has much to retire *to*, but very rarely anything to retire *on*.

MINISTERS USUALLY POOR

The poverty of the ministry is very real. Ministers are not paid even what they are worth to their neighborhoods. They are the most poorly paid of all laborers. In one sense, this is not to be lamented. It is well that the ministry is not an attractively lucrative work, because the absence of large pecuniary inducements insures that only called men will enter it. Whatever other motive a man may have in entering the ministry, we know it cannot be money. If the ministry paid proportionately with the other professions perhaps we could not be so sure of the quality of the men.

Moreover, the minister is stopped by his very relations to men from entering business for private gain. His



ambitions all head in another direction; his chief desire is to be of spiritual service to men. His highest reward and happiness is to see his service honored by the response of men's souls to his urgent presentation of the truth. There is no pay can equal that—to see men visibly change under the influence of the spirit of truth. That is the lure to the ministry; that is the stipend chosen above much gold; "give me souls for my hire, or I die."

NEVER OVERPAID

So that the minister's poverty after his day of service is done is a perfectly natural condition. He was never overpaid at any time; he was always subject to calls upon his charity; he could never save much, and what he saved might do for a rainy "day," certainly not for the long evening of old age. What then to do with him?

Well, the churches named above are answering the question in a sensible way; they are saying: "We will pension the old minister." They are wise in this. They are not only doing a Christian and brotherly duty to an

aged servant; they are also keeping the door open for new recruits for the ministry. In these days, when men stand so much on their own feet and when Cash becomes more and more the sign of sufficiency, it takes a strong call to cause a man to enter a church that turns its old ministers out to poverty. Who would enter an army whose scarred and broken veterans were turned out to starve, or to suffer the thousand pangs of genteel poverty, to be beholden to others after having put in a lifetime of service?

GOD'S VETERANS

These men are God's veterans. I haven't the slightest doubt that, regardless of the action of any church, they would be taken care of. But I doubt if the church that neglected them would be so well taken care of. The program to pension and provide for old ministers is not an act necessary to salvation, but it is an act necessary to decency. It is not specifically religious; it is merely human. It is not a duty to be pressed on the world, it is a duty to be pressed within the church herself. The world, taking

note of it, will see in it another illustration of applied Christianity.

I ought to say, to prevent a wrong impression, that the churches referred to have always recognized this duty, but now they are applying themselves to its fulfillment in a modern way, by raising great funds—the Episcopal Church \$5,000,000, the Methodist Episcopal Church \$10,000,000—the earnings of which will be sufficient to provide every claim of this nature. The Episcopal Churches of this diocese aim at \$200,000 as the portion they should raise of the whole amount and the Methodist Churches of this diocese aim at \$700,000 as their contribution to their old age endowment fund.

MONEY'S BIG CHANCE

These sums are to be gifts. They are not to be withdrawn from the work of the world; they are to be left at work, not to increase private fortunes, but to sustain men who in their virile years sacrificed all worldly preferment and in their latter years are fortuneless. That is about the greatest thing money can do—to help those who never worked for money.

Christian Friendship After War

By Francis E. Clark

AS a source of possible comfort to the timorous souls who believe that the people of the world are permanently rent in twain by "the greatest war of history," may I relate an incident that occurred in Cape Town at the close of the Boer War?

It was my fortune to be in South Africa shortly before the war began, and to see something of the officials of both sides, who soon afterwards were engaged in one of the bitterest, if not one of the greatest, of wars. Feeling ran high among both Boers and British. The Boers felt that they were being pushed to the wall and that there was nothing left for them but to fight. Old President Kruger was so incensed that though (I was told) he knew English perfectly, he would not speak it in the interview with me, but demanded an interpreter to translate what he said into English. This was only an example of the bitterness of feeling on the part of the Boers at that time, which was not to be wondered at.

AFTER THE BOER WAR

Within a very few months after the war closed, I was again in South Africa, and attended a meeting of the Dutch and English Christian

Endeavor Unions in the Adderly Street Dutch Church in Cape Town. I was surprised and greatly pleased to see mottoes of welcome and good cheer on the walls, in both the English and Dutch languages. The president of the Dutch Union gave the address of welcome and the president of the English Union presided over the joint meeting.

In the audience were many young Boers who had been imprisoned in St. Helena and Ceylon, where they had formed many Christian Endeavor societies. They had been released from their island prisons but a few weeks before. In the same audience were many young British soldiers who had also belonged to Christian Endeavor societies, in Great Britain or in South Africa. But the utmost good feeling prevailed. The young men of both races and of both languages took part in the meeting and they united in repeating, each in his own language, the Twenty-third Psalm and the Lord's Prayer, and in singing, before the meeting was over, the familiar hymn, "Blest be the tie that binds our hearts in Christian love."

This was the first meeting of the sort which took place in South Africa after the war when both races

met together, and, though the guns were hardly cool and the memories of the war still rankled in many hearts, yet reconciliation had already begun, and it came about through the common principles and common religious aims and methods of the young men in both armies.

This experience and one or two others that are not dissimilar, have given me reason to believe that the enmities of this present war, bitter as they are, and accompanied by nameless cruelties, will not last forever. The average human heart does not cherish grudges so long as we sometimes think.

HOW ORGANIZATIONS CAN HELP

There are many organizations common to the Allies and to the Teutonic forces which will make for friendship, and not the least of these will be the interdenominational religious organizations which have bound together the hearts of so many younger people and older people in the past, and whose ties are not readily broken. These organizations will have a great work to do when the war is over, and I believe that they are preparing to do it to the very best of their ability.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

A Cuban Veteran Retires

Dr. J. Milton Greene has been one of the veterans in the Presbyterian service in Latin-speaking countries. He labored honorably in Mexico for many years and more recently has been superintendent of Home Missions of the Presbyterian church in Cuba. He retires this summer to his home in Oconomowoc, Wis., where he will spend his declining years.

Dr. Sheldon Will Visit England

Dr. Sheldon, who is well known in this country as the author of the widely-circulated book, "In His Steps," has heard the call of the British to come to England and assist in the prohibition fight in that country. He will go in the early autumn. He has served valiantly in this cause in America and will doubtless prove useful in the more difficult fight in England.

Chicago Sunday Evening Club Reports

The Chicago Sunday Evening Club rents a theatre for Sunday evening services for strangers. The season just ended has been peculiarly successful, the attendance having been 12,000 above that of any other year, and averaging 2,700 for each service. The speakers have included twenty ministers, six public men, five educators, two business men, a physician, a woman and a newspaper editor.

Russian Priest Mobbed in Missouri

There was an outbreak of violence in the Flat River country in Missouri recently and it is reported that a Russian priest living at Deslodge, Mo., the Rev Vasili Kolesnikoff, together with his wife, were mistreated and robbed, as was also Rev. Platon Lukianowiff, his assistant. It has been suggested that the incident was inspired by enemies of the United States in order to embroil our country with the new government in Petrograd.

Episcopal Church Congress

The Protestant Episcopal Church still holds annual sessions of its Church Congress. The session this year will be held in Cincinnati, October 23-26. The topics appointed for discussion are as follows: (1) The American Home as Endangered by Modern Conditions and Agitations; (2) The Essentials for Continuity

in the Ministry; (3) Compulsory Arbitration in Labor Troubles; (4) Should Christian Marriage ever be Dissoluble? (5) Are Moral Values in the United States Deteriorating? (6) The Debt of the Anglican Church to Luther; (7) Religious Conditions in the Middle West. The Rt. Rev. Frank Du Moulin, D. D., will preach the opening sermon.

Philadelphia Is Leading Presbyterian City

Each denomination in this country has some central stronghold. Curiously enough, the Congregationalists count Chicago as their leading city and the Episcopalians regard New York as their Mecca. The Disciples consider Kansas City as the place where their churches have recruited the most members. Perhaps none of these denominations have as many members in one city as the Presbyterians have in Philadelphia. There are 61,387 names on the church rolls in that city and the increase during the past year has been 496, which by the way is not a very large percentage. This vast membership is cared for in about a hundred churches, which means an average membership to the church of six hundred, a size of congregation well adapted to do vigorous work in a metropolitan city.

Cincinnati Church Cares for Soldiers

The Presbyterian Church of the Covenant in Cincinnati recently entertained in a body the First Regiment,

Ohio National Guard, in honor of the thirty-one members of that organization who were members of the Sunday School there. The church will provide the company with a weekly news letter which will serve to keep the soldiers in touch with this church during the war.

Pray for Russian Republic

Throughout the diocese of New York and Pennsylvania of the Protestant Episcopal church, prayers were offered two weeks ago asking the guidance of Almighty God for the newly organized Russian government. As the peril in Russia is not over, doubtless such prayers will be offered in other sections of the church as well.

Will Have a Colored Bishop

The relation of the negro to the southern churches is one that is receiving much study today at the hands of church leaders. The Colored Council of the diocese of South Carolina, of the Protestant Episcopal Church, at its recent meeting in Calvary church, Charleston, South Carolina, passed a resolution to the effect that, provided it met with the approval of the ecclesiastical authority of the diocese, they favored the plan suggested by Bishop Cheshire of North Carolina, to elect a colored suffragan bishop who would serve in both the Carolinas. It seems likely that this plan will become effective.

MR. BRITLING SPEAKS AGAIN

Mr. H. G. Wells' New Book

"God, the Invisible King"

Mr. Wells, the author of Mr. Britling, says:

"The time draws near when mankind will awake . . . and then there will be no nationality in all the world but humanity, and no king, no emperor, nor leader, but the one God of mankind."

AMERICA IS FIGHTING FOR THIS GOD!

"God, the Invisible King"

"The Religion of Mr. Britling"

Price, \$1.25

—FOR SALE BY—

Disciples Publication Society, 700 E. 40th St., Chicago

Social Interpretations

By ALVA W. TAYLOR

Dare We State Terms of Peace?

THE new German Chancellor declares proof is positive that England plans conquest of German territory and the utter humiliation of the Fatherland. Whatever fabrications he may impose upon the German people, such as his account of a secret French and Russian pact, etc., he can truthfully tell them that members of the British cabinet have declared individually for retention of German colonies and for penal indemnities. More effective than even these is the failure of the Entente Allies to state any terms of peace that can be called specific or definitive. This, together with the general talk about "bleeding Germany white" and "putting an end to the Kaiser" gives ample room to fire the most determined resistance in the ranks of the enemy and enables the military rulers to arouse the most bitter fanaticism among the people.

The greatest single victory that could now be won would be for the Allies to clearly state specific conditions of peace, providing the principles laid down by Russia and implied in President Wilson's utterances were made the basis of those conditions. There is little doubt that Germany would make the status quo ante her first statement—in other words, she would today be willing to drop arms and begin where she left off. This President Wilson has said was impossible because of her effective conquest of her own allies and her wanton ruin of Belgium, Northern France and other territories. Russia defines her peace demands as no conquest or forcible annexations and no penal indemnities; this does not forbid the imposition of reparation charges against Germany. France has never asked for penal indemnities and would no doubt be glad to lay down arms with restoration of French territory and reparation; the only question with her is that of forcible possession of all of Alsace-Lorraine or a plebiscite among the people of these two provinces.

The Allies are depending upon us to furnish the balance of forces necessary to win; this means we are in a position to say upon what terms we will fight and to become the decisive power in stating terms of possible peace. If we should concretely state today, either by utterance of the administration or resolution of Congress, that we will not fight

longer than until Germany agrees to give ample reparation for ruin wrought in the occupied areas and consents to a plebiscite of the border territories under question, together with guarantees regarding Turkey and the Balkans that would effectually destroy the middle European scheme and then, most important of all, demand the effective formation of a League to Enforce Peace, it would at least give concreteness to the issue and make peace dependent upon negotiation instead of upon dictation and conquest.

Again we say the biggest single victory that could be won right now would be that of an agreement between the Allied governments to accept peace upon the basis of the Russian and American principles. When it is demanded that we say nothing critical of British war aims it is simply demanded that we stand ready to allow England the decisive word in regard to peace instead of saying it ourselves, and the long history of British imperialism and conquest does not warrant us in any such stand. We are not fighting for the British Empire, but with it for democracy and an end of war forever.

* * *

Y. M. C. A. Work Widens

The way is opening for the establishment of Y. M. C. A. camps among French soldiers. British, Canadian and American camps are all fitted out with Y. M. C. A. centers and have direct governmental recognition and support to the extent of having their equipment transported as a part of the army equipment, etc. Now comes the call from France, hitherto not open doubtless on account of Catholic influences and a lack of understanding of the real work of the Association. When John R. Mott returns from Russia it is understood the way will be open for the establishment of the work in the vast Russian armies also.

Three great dangers menace camp life back of the fighting lines. They are camp disease, alcoholism and venereal diseases. The usual camp diseases have been more effectively handled in this war than in any other in history, but tuberculosis is making great inroads on account of trench life and among the French especially on account of insufficient preventive measures and the high

average of time each soldier has spent in the trenches. Alcoholism has been effectively dealt with through the prohibition of spirits. The most terrible evil is the "black plague"—that hitherto unspeakable disease that infests army camps. War brings a coarsening of passions and the crowding together of great numbers of young men at an age when moral control is most desperately tried makes the army camp a place of moral danger. Then if there is added to these conditions the gathering of the harpies and the easy complaisance of officers who think of war and not morals it easily follows that this dread plague undoes more soldiers than enemy bullets or camp diseases.

Our government has made the most radical provision for camp defense on this question that has ever been made. It is here the Y. M. C. A. does its chief work; it furnishes moral stimulus and a place for the boys to meet under righteous influences—in other words, it supplies a moral prophylactic. The French army needs this work quite as much as that of the Red Cross and the supplies so generously furnished by the women who send creature comforts. General Pershing was not favorable to Y. M. C. A. work when he went to the border; he doubtless thought of it in terms of the usual camp evangelism, but his experience has made him an ardent advocate of it and his influence is back of the call for the addition of the French camps to Y. M. C. A. work.

THE Standard Birthday Bank

Attractive and Durable. Made of Glass and Aluminum. All the Money in Sight.

The top and bottom plates are made of highly polished aluminum. These are held together by 4 oxidized rods, with nickel-plated balls. The bank is opened by unscrewing one of the bottom balls that is marked with a cross.

Price, \$1.25; or \$1.40 postpaid

DISCIPLES PUBLICATION SOCIETY
700 E. 40th St., Chicago, Ill.

Baptismal Suits

We can make prompt shipments. Order Now. Finest quality and most satisfactory in every way. Order by size of boot.

Disciples Publication Society
700 E. 40th St. Chicago, Ill.

The Bethany System OF Sunday School Literature

Some Typical Graded Courses

THE BIBLE AND SOCIAL LIVING. Prepared by Harry F. Ward, who probably stands first in the list of social service authorities within the church.

THE WORLD A FIELD FOR CHRISTIAN SERVICE. This course of study has as its purpose to train youth for genuine service in the world of today. Inspirational, educational, practical.

CHRISTIAN LIVING. What it means to be a Christian; problems of Christian living; the Christian and the church; the Word of God in life. An ideal course for Intermediates.

HISTORY OF NEW TESTAMENT TIMES. Teaches the young people how the church started, with vivid pictures of the backgrounds of its history.

HISTORY AND LITERATURE OF THE HEBREW PEOPLE. Before the life of Christ can be understood, there must be a knowledge of the history of the Hebrews. In this course the story is told in an attractive way, but thoroughly.

Special Courses

For Young People and Adults

THE TRAINING OF CHURCH MEMBERS. A manual of Christian service intended for classes of new converts, adult or young people's Sunday school classes, pastor's classes, midweek services, etc. This little book has made a deep impression upon the church life of the Disciples. Send for free sample copy.

THE LIFE OF JESUS. By Dr. Loa E. Scott. A question and answer review of the life of the Master, requiring close study of the Scriptures themselves. Many large classes have been built up by interest in this course. Send 50 cents for copy. Sells at 40 cents in lots.

MORAL LEADERS OF ISRAEL. By Dr. H. L. Willett. An ideal course for adult classes which have a serious desire to master the facts of Old Testament life. Price per copy, \$1.00.

THE GOSPEL OF THE KINGDOM. A monthly magazine of social service founded by Dr. Josiah Strong. Treats present day problems in most attractive fashion. A fine course for men's classes. 75 cents single subscription; 50 cents per year in clubs, if ordered by the year. Send for free sample copy.

These are only a few of the excellent study courses afforded by the Bethany Graded System. Send for returnable samples of the Bethany Graded Lessons, and for copies of any of the special courses which interest you.

THE SUNDAY SCHOOL MUST TAKE ITSELF SERIOUSLY IN THIS CRITICAL ERA OF OUR COUNTRY'S HISTORY. RELIGIOUS EDUCATION IS THE ONLY "WAY OUT." YOU ARE CRIMINALLY NEGLIGENT IF YOU DO NOT SEE THAT YOUR SCHOOL HAS THE VERY BEST EQUIPMENT POSSIBLE FOR ITS IMPORTANT WORK.

Disciples Publication Society

700 East 40th Street

CHICAGO, ILLINOIS

The Sunday School

The Great Dynamic

The Lesson in Today's Life*

By CHARLES H. SWIFT

THE finding of the book of the law in that interesting piece of work of repairing the temple had no little effect upon the national life of the remaining tribes. The portions of the Deuteronomic law contained in that roll challenged the serious attention of King Josiah, who immediately, upon its reading before the people of all classes, began a far-reaching work of reform. Already Josiah's religious training had fitted him for Israel's spiritual leader. The idealism of his young manhood as gathered from the prophets of his day made it easy for him to enlist a great following.

The finding of this seemingly forgotten roll which had evidently become neglected through the heathenish practices which had crept into the religious life made it easier for the courageous King to carry out more fully his reforms. Beyond that, the great effect which the reading of the law had upon the King would indicate that he had not been familiar with the serious legalistic aspects of the law and had quite forgotten or even been ignorant of the great covenant of his forefathers. For this reason, he was very anxious to have that sacred covenant renewed and to free the people, if possible, from impending doom as expressed in the awful denunciations of the law. This was no easy task, for a people habituated in the ways of heathen worship for any length of time are not easily moved to reform.

Perhaps the dynamic which compelled the people to accept the sweeping reform of the ambitious King may partially account for the short life of the reformation. It was the fear of the punishment so plainly taught by this new and strange law which compelled the people to humble themselves before Jehovah. The fact that they had broken their covenant with their own God may have moved them to bitter regret as they thought of their own disloyalty to Jehovah, who had always proved kind and merciful.

Yet the element of fear seems to have been the driving power in their

lives. They heard the reading of those terrible sentences concerning idolatry with souls filled with horror. They saw the wrath of God being poured out upon them. They already began to feel the sting of their forgetfulness of Jehovah in going after strange gods. Such a fear, struck in the hearts of a people moved almost wholly by fear in all their religious experiences, would cause just such a sweeping reform as Josiah was able to carry on.

It is well for us to note that the finding of our present Bible in all its beauty and matchless worth yields an analogous lesson. Lost amid the traditionalism of mediaeval days and the denominationalism of more modern days, the Bible has been discovered by consecrated Christian scholars who have placed it into the hands of all classes of people as a book of vital value to every individual life. Wrested from the conventionalities of by-gone days, it has been brought from its place of seclusion into the light of literary and historic revelation until it speaks forth a mighty message from God to a lost world. Its great dynamic has been discovered to be the very personality of Jesus Christ who is the embodiment of divine love.

This is the great driving power of this newly discovered Book, revealing a Father heart of love, speaking through His own Son in words of tenderest love. It was this compelling force which developed and strengthened the rapid growth of Christianity in the first century. It is this mighty power which is mov-

ing so mysteriously over the darkened stretches of heathen lands. It will be this vitalizing energy which will ultimately conquer the modern world and save it from sensuous selfishness and greed.

The legalistic attitude in religious experiences demands the element of fear as its driving power. Now that we are no longer under law, but under grace, the higher motive of love prompts us to live in complete harmony with the best revealed laws of righteousness. The old Book, with its new interpretation of the divine message, no longer strikes terror within our souls, but floods them with the noblest impulses for living sacrificial lives through loving service. The horrors of legalistic penalties become swallowed up in the more pleasant feelings of satisfaction arising from the consciousness of responding to the Divine love by serving our fellowmen. Such a dynamic is embodied in the teachings of Jesus.

Just as the Deuteronomic law was only found after having been lost, so the modern message of the old Book is merely the finding of the actual message contained in Biblical narrative. Stripped of all the entanglements gathered during the past centuries, the story stands out in all its simplicity and beauty, whether it be a prophetic message or a beautiful parable of the Master's.

It does not take much to lose the Bible. As easy as it is sometimes to place it off in the parlor until it is completely lost in absolute forgetfulness or negligence, so easy is it to place that sacred Book beneath the rubbish of some particular ecclesiastical, legalistic or apocalyptic interpretation until the unity and continuity of the message is so destroyed as to lose completely the whole Bible story. To find the Book in all its beauty and freshness, one must study it sacredly in the light of modern thoughts and facts. Then and then alone will it become a mighty dynamic, through its propelling love in transforming human society.

BOOKS ON EVANGELISM

- Recruiting for Christ**—John Timothy Stone. Hand-to-Hand Methods with Men. \$1.00 net.
The Real Billy Sunday—"Ram's Horn" Brown. \$1.00 net.
The Soul-Winning Church—Len G. Broughton. 50c net.
The How Book—Hudson. Methods of Winning Men. 50c net.
Thirty-One Revival Sermons—Banks. \$1.00 net.
Pastoral and Personal Evangelism—Goodell. \$1.00 net.
Revival Sermons—Chapman. \$1.00.
As Jesus Passed By—Addresses by Gipsy Smith. \$1.00 net.
Saved and Kept—F. B. Meyer. Counsels to Young Believers. 50c net.

*This article is based on the International Uniform lesson for August 19, "Finding the Book of the Law." Scripture, 2 Chron. 34: 14-33.

Disciples Table Talk

George W. Brown to Succeed H. L. Calhoun at Transylvania

George W. Brown, of Jubbulpore, India, has been unanimously chosen by the Board of Trustees of Transylvania College of the Bible to succeed H. L. Calhoun as professor of Hebrew and the Old Testament. Dr. Brown is at present on a furlough from his duties as president of Jubbulpore Bible College, and was in Baltimore when he was invited by the Board of Trustees to come to Lexington. The new Transylvania teacher is a Baltimorean. He received both the A. B. and M. A. degrees from Hiram College and won the Ph. D. in Johns Hopkins University. After teaching for three years in America, he was appointed a missionary to India in 1900 by the Foreign Society. In 1902 he established the Jubbulpore Bible College and has served as president of that institution to the present time. He is a member of the American Oriental Society, editor of the "Christian Sahayak," secretary of the Mid-India Missionary Council, secretary of the Joint Language Examination Board, and a member of the National Missionary Council. He has translated a number of important works in Hindu, and is the author of several books. He is regarded as one of the greatest linguists of the Orient and a scholar of rare attainments. In 1914 he served as chief reviser of the Hindi Old Testament. The trustees of the College of the Bible feel that the institution is to be congratulated upon the accession of Dr. Brown to its faculty, and their selection for the chair recently occupied by Professor Calhoun was made with unanimity and enthusiasm. It is expected that the coming of Dr. Brown to Transylvania will give the school larger prestige than ever before.

Charles E. Cobbey, of Omaha, Goes to Army Camp

Charles E. Cobbey, pastor of First Church, Omaha, Neb., has resigned from this field to take up Y. M. C. A. secretarial work in an army camp in New Mexico, where will be assembled about 25,000 men, including the guard regiments of Nebraska and Iowa and North and South Dakota. E. F. Denison, general secretary of the Omaha Y. M. C. A., will have full charge of the association's work in the camp, and Mr. Cobbey will head the religious work under him.

Charles O. Lee Leaves Danville, Ind., Field

Charles O. Lee has resigned his work as pastor of the Danville, Ind., church, to accept the superintendency of the Social Service Department of the Christian Woman's Board of Missions, in Indianapolis. He will begin his new duties September 1st. Mr. Lee has been pastor of the Danville church two years. During that time 197 members have been added to the church, the Bible School graded, with both the graded lessons and graded worship instituted. The county has also been raised to living link standing in the Foreign Society. The most significant part of his work with the Danville church has been the development of the Community Center work under the direction of the congregation. A director was called for this work, gymnasium instruction given and an extensive recrea-

tional program was worked out in connection with the club rooms. This work has been carried through the experimental stage and placed on a stable foundation.

Walter E. Frazee Resigns as Kentucky Bible School Leader

After nine years of faithful and fruitful service as State Bible School Superintendent of Kentucky Disciplesdom, Walter E. Frazee has been forced by a nervous breakdown to tender his resignation from that important office. Mr. Frazee's physician has advised him to live an open-air life for at least a year. He will spend several months on his father's farm. W. J. Clarke, who leads in the Adult Division of the Bible School department of the A. C. M. S., has been asked to add to his duties those of the Kentucky leadership at least during the remainder of the fiscal year.

Walter M. White to Do War Work

Walter M. White, pastor at Linden Avenue Church, Memphis, Tenn., has been given an indefinite leave of absence by his congregation, and will enter upon Y. M. C. A. war work at one of the national cantonments. The Y. M. C. A. State Secretary of Nashville, conferred with Mr. White and urged him to accept this service, which Mr. White agreed to do on condition that his congregation would release him for the term of service. The Memphis pastor has previously been urged to go to France under Christian Association direction.

Jesse P. McKnight, Los Angeles, Pastor, Victim of Auto

Jesse P. McKnight, pastor at Wilshire Boulevard Church, Los Angeles, Cal., with his wife, were killed in an auto

accident, the details of which have not been received. Several other members of the party also met with death. Mr. McKnight formerly served the Magnolia Avenue Church, Los Angeles, and in other years was pastor at Central Church, Peoria, and at Oskaloosa, Iowa. Mrs. McKnight was well known in Los Angeles as a pianist of rare ability, besides possessing a charming personality that won her many friends. The accident occurred about July 25th, the funeral service of the deceased minister and wife being held at Wilshire Boulevard Church on Saturday, July 28th.

Patriotism at Bethany Assembly, in Indiana

Patriotism is the keynote of the thirty-fifth annual session of Bethany Assembly, near Brooklyn, Ind., which began its program on July 25th. The war entered extensively into the plans for the program this year and various phases of the international situation are under consideration in the course of the season of twenty-six days. W. E. M. Hackleman of Indianapolis, president of the assembly, says that the war has not interfered with the regular assembly season, but rather that it has assisted it, because speakers and leaders of note who previously have refused to appear upon the assembly platforms have offered their services to lay the needs of the hour before the American people. The four opening days of the assembly closed with a patriotic celebration with Governor Goodrich and others speaking at a flag raising on the assembly grounds. William Jennings Bryan will deliver an address on August 9th. The eighth annual session of the Bethany Park training school for ministers, church, Bible school, missionary and young peoples' society workers will be held from August 7th to 17th. The Bethany Bible Conference will be held from August 12th to 19th and the

NEW YORK A Church Home for You.
Write Dr. Finis Idleman,
142 West 81st St., N. Y.

Make the Summer Count!

Every minister and religious leader should see that when the summer is over he has not gone backward, but rather made a real advance in his thought life. One must read, and read widely, in these days to keep up with the world's progress. In order to encourage ministers and other religious workers to "make the summer count" for their mental and spiritual development, we are making a special 10 per cent discount for cash on \$5.00 (or more) orders for books advertised in this issue of THE CHRISTIAN CENTURY. Lay in your "summer reading" now and take advantage of this special offer. Enclose check with order, including 10 cents postage for each volume ordered.

Disciples Publication Society

700 E. 40th St.

Chicago

Congress of the National Evangelistic Missionary Society will be in session from August 14th to 16th.

Discuss "Allies of the Church" at Prayer Meeting

On the evening of Wednesday, July 18th, First Church, Bloomington, Ill., Disciples, enjoyed a most inspiring prayer meeting service. The topic for the evening was "Allies of the Church," and was most thoroughly discussed with regard to such allies as the public school, the Y. M. C. A. and Y. W. C. A. the Salvation Army, etc. Professor Albert Jones of Normal, Ill., was in charge of the service, and read a portion of a paper given before a literary club of Normal about a year ago. He said in part: "The first step toward reformation is to face the facts in the institution as well as in the individual. There are people in every place who ought to be elsewhere. With the right kind of teachers—God-fearing teachers—the schools will not be Godless. Schools do not counteract the work of the church, but correlate that work. The churches and homes are responsible for the miserable failures they have made in the past and they must redeem themselves." The fact that the public schools are a very close ally of the church, was the point Professor Jones attempted to bring out. He said that 55 per cent of all the teachers are believers in the Christian religion. The new secretary of the local Y. M. C. A. was present and spoke at length upon the work of that institution. He spoke of the association as not an ally unless it be a part of the church as the arm is a part of the human body, and declared that the association cannot do what it should do for young men without the assistance of the church.

* * *

—J. L. Kohler, State Endeavor Superintendent of Nebraska, gave an address at the recent Nebraska state convention on "Christian Endeavor Goals."

—F. A. Wight, who leads at St. James Church, Boston, Mass. will deliver an address on "The Victorious Life" before a union meeting of the Roxbury Christian Endeavor Union on August 14th.

—Under the leadership of Homer E. Sala, Central Church pastor at Peoria, Ill., and president of the Peoria Ministerial Association, the churches and good citizens of the city are petitioning Governor Lowden to lend his aid in an effort to rid the city of the Sunday saloon, the gambling house and other evil resorts. Mr. Sala recently preached a sermon on "God's Plumb Line on Peoria."

—Fred M. Goff, of Enid, Okla., has been called to succeed F. M. Warren, at Vinton, Iowa. Mr. Warren is now leading in the work at Keota, Iowa.

—H. A. Denton, who recently resigned at First Church, Galesburg, Ill., has accepted a call to the church at Valparaiso, Ind., and will assume his new task about September 1st.

—The new \$12,000 building at New Sharon, Iowa, was dedicated on July 15th by A. C. Smither, of St. Louis. W. M. Rodney serves this church as pastor.

—R. H. Lampkin, of DeLand, Fla., has accepted the pastorate at First Church, Birmingham, Ala.

—Basil S. Keussef, of the Russian Mission, Chicago, reports that he had great meetings with hundreds hearing the Gospel, on Saturday and Sunday evenings, July 28th and 29th. Meetings were held both indoors and on the streets.

—E. P. Wise, of East Market Street Church, Akron, Ohio, writes that in his summer meetings he is having about twice as many men in attendance as women. Large crowds have heard him in the recent summer weeks. The Loyal Sons class of the East Market Bible School recently promoted a contest with the Loyal Sons of Anderson, Ind., and won in the point of offerings. Two young men were baptized last week.

—Wm. B. Clemmer, pastor of Central Church, Rockford, Ill., enjoyed the change of a vacation in the Southland during two weeks in July, when he was delegate to the biennial convention of the Sovereign Camp of the Woodmen of the World, held at Atlanta. He was appointed chaplain and served also on two important committees. En route he had the pleasure of worshiping with his old friend, W. A. Moore, at Central, Cincinnati, and also one Sunday in Atlanta with L. O. Bricker and the First Church, Atlanta.

Encouraging Receipts During Month of July

The total receipts of the Foreign Society during the month of July amounted to \$80,789, a gain of \$32,874.

The churches, as churches, gave \$14,315, a gain over the corresponding month of 1916 of \$2,966.

The Sunday schools gave \$32,966, a gain of \$6,794.

The individual gifts ran up to \$12,001, a gain of \$8,281.

The annuity gifts ran to \$20,803, a gain of \$17,867. It was indeed a great month.

The total receipts for ten months of the current missionary year amount to \$354,418 a gain of \$92,194.

The churches have gained in ten months \$7,330, the Sunday schools \$8,793, individual gifts \$30,842, and annuity gifts \$41,192.

The \$600,000 is in sight! It must be reached! There is too much at stake now to fail.

Only twenty years ago we reached \$100,000 and there was great rejoicing. There will be far more joy over passing the \$600,000, and if we do we are not likely to ever raise less again. Send all offerings to the undersigned,

F. M. Rains, Secretary.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 27
(Established 1858)
THE C. S. BELL CO., HILLSBORO, OHIO

Union Theological College

Offers high-grade academic and theological instruction to men and women unable to complete a college course but who have the ability and desire to enter the MINISTRY, or to become EVANGELISTS, PASTORS, ASSISTANTS or DIRECTORS OF RELIGIOUS EDUCATION.

TUITION FREE — OPPORTUNITIES FOR SELF HELP

Annual Catalogue now ready. Address H. J. Loken, Extension Lecturer, 30 North Ashland Blvd., Chicago, Ill.

William Woods

FULTON, MO.

THE BEST ENDOWED AND EQUIPPED WOMAN'S COLLEGE OF THE CHURCH

GYMNASIUM, SWIMMING, TENNIS, HOCKEY, BOATING AND SKATING
FOR INFORMATION WRITE
JOS. A. SERENA, Pres.

We Read and clip for you daily everything printed in the current country and city press of America pertaining to the subject of particular interest to you.

Newspapers contain many items daily which would inform you exclusively of where you can secure new business, an order or a contract; where a new store has been started, a new firm incorporated or a contract is to be let. A daily press clipping service means more business.

For You Send Stamp for Booklet

The Consolidated Press Clipping Company
MANHATTAN BUILDING, CHICAGO

THE BIBLE COLLEGE OF MISSOURI

A biblical school of high grade. At Columbia, Mo. Adjacent to the University of Missouri, and affiliated with it. Interchange of credits. No tuition. Non-Missourians \$20 per year in University. Fine student preaching opportunities. For catalogue or information, write

G. D. EDWARDS, Dean,

COLUMBIA, MO.



WAITING FOR THE SEPTEMBER OFFERING

This is a picture of one of the uncompleted church buildings in a splendid college town in the west, awaiting money from the Board of Church Extension.

\$50,000 IS URGENTLY NEEDED

To meet the needs of these churches
To provide for foreign work in New York and Chicago
To erect buildings in Alaska
To care for growing work in every section
To enable crowded churches to rebuild adequately

SLOGAN: "EXCEED YOUR APPORTIONMENT"

Poster and supplies are now ready

G. W. MUCKLEY, Secretary
603 New England Building Kansas City, Mo.

Church Extension and Foreign Missions

The Board of Church Extension is doing a work that is beyond all praise. Nearly two thousand congregations have been aided by it in securing suitable and permanent houses of worship. That in itself is a monumental achievement. Every church building is a witness for Jesus Christ. Every day of the week its message is heard and felt by all who pass by it. Those who never enter it are better because of its presence.

These two thousand churches that were helped in the day of their need are ready to assist every department of our organized work. They do not repeat or believe the popular objections to missionary societies. They do not believe that most of the money given is used in defraying expenses. They know that these objections are not true. They have first-hand knowledge of the way in which the money is handled, and they are abundantly satisfied that the management is both honest and economical. Because of the knowledge gained these churches are among the most liberal contributors to missions of all kinds and to benevolences.

As one considers all that the Board of Church Extension has done, the only ground for regret is that it was not organized in the Brush Run Church in 1809. Had it been started at the beginning of our Movement instead of eighty years later, it is safe to say that we would be fifty per cent stronger numerically than we are, and that the offer-



Transylvania and the College of the Bible

In the Heart of the Blue Grass

Courses leading to A. B., B. S., M. A., P. Th. B., and B. D. degrees. Degrees recognized in leading American universities. Pre-vocational courses in Law, Medicine, Agriculture and Business Affairs. Special course for preparation of Teachers. Rooms in Men's Dormitory, \$30 per year. Board, \$3.25 per week. Rooms in Girls' House, \$32.50 per semester. Board from \$3 to \$4 per week. Both buildings new and modern in every way. All regular fees for the year, \$50. Abundant opportunities for self help; 100 churches served by ministerial students. Scholarships for honor graduates of accredited high schools. Scholarships, including all fees and two-thirds room rent, for ministerial and missionary students. Students last year from 28 states and 5 foreign countries.

Write to

THE PRESIDENT, Lexington, Kentucky

ings to foreign missions would be two or three times as great as they are at present. It is a fact that cannot be too much dwelt upon, that as soon as a church is helped, and before it has paid its loan to the Board of Church Extension, it begins to give to world-wide missions. Here and there one may find an exception, but this is the rule.

This year the board is asking the churches for \$30,000 in the September offering. This amount should be received. And if the offering should realize twice fifty thousand dollars, the money received would be wisely invested. The brotherhood should know that in helping church extension we are helping the cause of foreign missions and every other good work among us.

ARCHIBALD McLEAN.

The Kansas City Convention

A Model of Efficiency

Overworked as is the word "efficiency," there is no word that more properly expresses the character of handling of the forthcoming convention at Kansas City. To begin with, the general chairman is an efficient layman, schooled in the college of experience, a business man of the largest calibre, a man who was able to muster, arouse, and enthuse the Red Cross organization of the city to exceeding their apportionment by several thousands of dollars. He knows all the ins and outs of the art of organization. Handling big propositions is second nature to him. He does not rest well at night if he has not turned some big deed of organizing ability during the day. He is one of our greatest church men, little known abroad and unsung, but Fred W. Fleming is on the job as chairman, and his committees are unlimbering their guns and getting ready for action.

The chairman of the reception committee is none other than our genial friend and elder brother George Hamilton Combs, the one living man who resembles the late Alexander Campbell, and is fully as great and eloquent a preacher as was Mr. Campbell in his palmiest preaching days. Dr. Combs will have his horde of receptors in the waiting line at the massive Union Station when you disembark. You will be tagged and ribboned at the station, and taken in charge by courteous pages who will show you to your assignment.

WANTED—Position as organist and assistant pastor in or near Chicago by high grade musician and practical church woman. Reference: The editor of The Christian Century.

WANTED—Position in Christian school as director of music by experienced and competent musician. Refer to the editor of The Christian Century.

Every known facility for the information and guidance of strangers will be employed to see that you do not get lost in our great city.

Everybody attending the convention is supposed to register. The fee is fifty cents. It has been arranged to donate the badge and program to those who object to paying the fee, but all are asked to register. In line with the Germanic system of registering all strangers, our convention will register all comers, but for an entirely different purpose. There are many reasons for having everybody register. It is for the purpose of ascertaining what states and churches are represented, and gives the convention management information that is not to be secured in any other fashion. The transportation secretary needs the information in his work with the railroads, and keeps the record from year to year. Furthermore, the convention needs the money to pay for printing and badges, and the incidental expenses of the convention. The local committee raises the money necessary for the hire of the convention hall, decorations, registration cards and blanks for other use, building

the exhibits, and other necessary expenses.

The attendants upon the convention will be seated by states. Small standards bearing the names of the various states will be placed about the lower floor, and some semblance of a dignified and orderly and business-like convention will be assured. The ushering will be in charge of A. E. Cory, secretary of the Men and Millions Movement, who is a past master at securing order and decorum in assemblies. He will be in full charge of the seating arrangements. There will be no applause during the sessions excepting the waving of small Christian flags. These flags will be carried about the same as canes or umbrellas would be, and used during the sessions for voicing your sentiments regarding the character of the programs being presented. Once in your seat, it will be most difficult for you to leave before the session is over. Likewise, should you arrive at the hall after the beginning of a session, you will be compelled to wait until that number on the program has been concluded before you will be admitted.

The exhibits of the missionary societies and publishing houses will be adjacent to the auditorium and on the same floor, separated only by a single partition. The balconies are reached by inclined planes, instead of stairways. The convention hall itself is a study in efficiency, and will seat twenty thousand people when used to its largest capacity. For our convention, only half of the hall will be utilized.

E. E. ELLIOTT,
Chairman Press Committee,
Kansas City, Mo.

TWO BOOKS

By Professor W. S. Athearn
Every Pastor, Superintendent and
Teacher Should Have

The Church School. \$1.00 net.
Organization and Administration of the Church School.
30c net.

Disciples Publication Society
700 E. 40th St., CHICAGO

SIX GREAT BOOKS

El Supremo.—White. A thrilling story of South America.....\$1.90 net
History of the Great War.—Conan Doyle. Vol. I. Every scholarly man will wish to possess this great history. Purchase Vol. I now.....\$2.00 net
Aspects of the Infinite Mystery.—Gordon. A profoundly spiritual volume, interestingly written.....\$1.50 net
What the War Is Teaching.—Jefferson. One of the greatest books the war has brought forth.....\$1.00 net
The Bible and Modern Life.—Cooper. A rich mine for ministers.....\$1.00
Applied Religion for Every Man.—Nolan Rice Best. For ministers who live in the today.....\$1.00 net

DISCIPLES PUBLICATION SOCIETY, 700 E. 40th Street, Chicago

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i>	1.54
(hot) (5 fl. oz.)	
<i>Green tea—1 glassful</i>	2.02
(cold) (8 fl. oz. exclusive of ice)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

Great Books of Today

ON RELIGION

- Psychology of Religion**
By George A. Coe \$1.50 net
- Aspects of the Infinite**
By George A. Gordon \$1.50 net
- Applied Religion for Everyman**
By Nolan R. Best \$1.00 net
- The Spiritual Interpretation of History**
By Shailer Mathews \$1.50 net
- The Manhood of the Master**
By H. E. Fosdick 50c net
- The Bible and Modern Life**
By Clayton S. Cooper \$1.00 net
- The Man in the Street and Religion**
By Burris A. Jenkins \$1.25 net
- The Wisdom of God's Fools**
By Edgar D. Jones \$1.00 net
- The Social Principles of Jesus**
By Walter Rauschenbusch 50c net
- The Syrian Christ**
By A. M. Rihbany \$1.50

ON THE WAR

- What the War is Teaching**
By Charles E. Jefferson \$1.00 net
- The Christian Ethic of War**
By Principal P. T. Forsyth \$2.00 net
- New Wars for Old**
By John H. Holmes \$1.25
- The Challenge of the Future**
By Roland G. Usher \$1.75
- Preparedness: The American versus the Military Program**
By W. I. Hull \$1.25 net
- History of the Great War. Vol. I**
By A. Conan Doyle \$2.00 net
- Poems of the Great War** \$1.50

FICTION

- Mr. Britling Sees It Through**
By H. G. Wells \$1.60
- El Supremo**
By E. L. White \$1.90

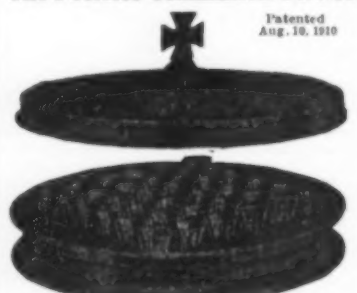
MISCELLANEOUS

- Life of Booker T. Washington**
By E. J. Scott \$2.00 postpaid
- A Handy Guide for Beggars**
By Vachel Lindsay \$1.25
- Fruit Gathering**
By Rabindranath Tagore \$1.25
- Rhymes of a Red Cross Man**
By Robt. W. Service \$1.00 net

For Sale by

Disciples Publication Society
700 E. 40th St., CHICAGO

The Peerless Communion Service



Send for our complete circular

Disciples Publication Society
700 E. 40th St. Chicago, Ill.

"It is the man who is afraid of being hurt who always gets hit."

Century Subscribers! FORM THE HABIT

Of Watching the Date Opposite Your Name on Your Wrapper!

IF the date is, for example, Jun 17—that means that your subscription has been paid to June 1, 1917. Within two weeks from the time you send a remittance for renewal, your date should be set forward. This is all the receipt you require for subscription remittances. If the date is not changed by the third week, or if it is changed erroneously, notify us at once

WATCH YOUR DATE!

The Christian Century
700 E. 40th Street, Chicago

Here is the only book that tells the story of the Disciples movement from first-hand observation. Dr. W. T. Moore is the only man now living who could perform this task, and Dr. Moore has told his story in his

“Comprehensive History of The Disciples of Christ”

You cannot afford to let this opportunity slip to secure this book for your library at practically half price! This is a sumptuous volume of 700 pages, beautifully printed and bound. The pictures themselves are more than worth the price of the book. Here is a real portrait gallery of the men who have made the Disciples movement, from the earliest days to the present living minute.

Here is the Extraordinary Proposition
We are Making on the Few Copies
of the Book Now Remaining

Send us only \$2.50 and we will mail you, post-paid, a copy of the \$4.00 Cloth Edition. If you wish the half morocco (originally sold at \$5.00)

***This Book Takes
Its Place Among
the Historical
Treasures of the
Disciples***

send us \$3.50. The full morocco (originally selling at \$6.00) will be sent you for \$4.00.

Disciples Publication
Society, 700 E. 40th St.,
Chicago, Ill.

HAVE YOU READ
FAIRHOPE

A NEW NOVEL
BY EDGAR DEWITT JONES

Fairhope folks are mighty human, but you will like them all the better for that.

Major Meniffee may remind you of Colonel Carter of Cartersville. You will love Jacob Boardman, the modern Enoch. And even Giles Shockley will not repel you, "Hound of the Lord" though he was.

Everyone knows that the old style of country church is passing forever. But what type of church will take its place? Read the chapter entitled "The Old Order Changeth" and meet the Reverend Roger Edgecomb, Prophet of the new order.

Do you like birds and stretches of meadows, glimpses of lordly river, and the glory of high hills? Do you like young preachers and old time country folks, their humors, their foibles and their loyalties? If you do, then you should read

**"Fairhope, the Annals
of a Country Church"**

Price, \$1.25

Order NOW, enclosing remittance

Disciples Publication Society
700 E. 40th Street, Chicago, Ill.

1,200 COPIES SOLD IN KANSAS CITY ALONE

Dr. Burris A. Jenkins' Popular Volume "The Man in the Street and Religion"

A book containing the Kansas City preacher's message and his personal philosophy of life.



One of the liveliest and most readable statements of modern faith which the present year has brought forth. The following extract from the first chapter suggests the point of view and atmosphere of this fascinating book:

"To look upon the seething mass of men in the city streets, or on the country side, the navvy in the ditch or on the right-of-way, the chauffeur and the engine man, the plumber and the plutocrat, the man with the hoe and the man with the quirt, the clerk and the architect, the child of the silver spoon and the child of the rookery, and to declare that all alike are religious, naturally religious, seems a daring stand to take. But that is the precise position to which we are beginning to come."

Price \$1.25 (plus postage)

Order now, inclosing remittance, and book will be sent immediately.

The Christian Century Press
700 E. 40th Street ∴ **Chicago**

IS THE WORLD GROWING BETTER

or more materialistic? A study of actual events leads Professor Shailer Mathews to believe that history does show spiritual forces at work which may renew our threatened idealism and our confidence in the might of right. He sums up his views in his new volume

"THE SPIRITUAL INTERPRETATION OF HISTORY"

Professor Mathews is Dean of the Divinity School in the University of Chicago and is one of the most brilliant writers in the field of religion today. He is also the Editor of the Biblical World.

Every minister and every alert churchman should possess this book. It is essentially a book for the times.

Price of the Book, \$1.50

FOR SALE BY

DISCIPLES PUBLICATION
SOCIETY

700 E. 40th STREET,

• • • • •

CHICAGO, ILL.

